1: Staden--57-58 (1553-54) 1928 Tupinamba 1-3
116, 131

"SANCTE VINCENTE is an island and lies close to the mainland. In it are two settlements: the one called in the Portuguese tongue Sancte Vincente, and in the savage tongue Orbioneme: the second settlement is situated some two miles away and is called Uwawa Supe. (32) There are also certain houses in the island called Ingenio (33) where sugar is made.

The Portuguese live in the island and are friendly with a Brazilian tribe called Tuppin

"32. Uwawa Supe may have occupied the site where Santos afterwards arose, the first tenement being a Casa de Misericordia built by Braz Cubas in 1543 [R. B.].
33. Ingenhio (engenho) signifies a sugar plantation. See ch. xviii. The first engenho was erected close to S. Vincente by the governor Martim Affonso. When Staden was there the place was in charge of Peter Rösel, a factor of the banking and commercial house of Schetz of Antwerp."

Ikin. (34) The country of the Tuppin Ikins reaches for eighty miles inland and for about forty miles along the coast.

"34. Tupinikin, Tupinambá. These two tribes, which figure frequently in the narrative of Hans Staden, were branches of the great Tupi race which is supposed to have originated in the region of Uruguay, and to have spread northwards, monopolizing the coasts and the best river valleys. There were many branches of the same family, but they had the same customs and spoke the same language. See generally Die Tupistämme und ihre Sprache in der Captiania S. Vincente (S. Paulo), by Klaudius Bode, in Korrespondenzblatt der Deutschen Gesellschaft für Anthropologie, Ethnologie und Urgeschichte, Brunswick, 1918, Band 69, Nos. 5/8, pp. 51 ff. E. J. Payne, History of the New World called America, Oxford, 1899, II, p. 429. Sir Richard Burton in his introduction to the Hakluyt Society's edition of Hans Staden (pp. lxii ff.), has much to say on the 'Indians' of Brazil. The Tupinambá, as we shall see, were allies of the French, while the Tupinikin allied themselves to the Portuguese.

This tribe is encompassed to the north and south by hostile tribes. Those to the south are called Carios; [58] those to the north are named Tuppin Imba. They are also known by their foes as Tawaijar, which is to say enemy. The Portuguese have suffered much injury from these people, and even today they go in fear of them."

1: Staden--129-130 (1553-54) 1928 Tupinamba
116, 131

"There is a range of mountains which reaches to within three miles of the sea, more or less, and begins to rise in the neighbourhood of Boiga do Todolos Sanctus, (65) which was built by the Portuguese who inhabit there. [130] This range of mountains runs beside the sea for about 204 miles, in latitude twenty-nine degrees south of the equinoctial line, and is in places eight miles from the sea-ports. The land on both sides is similar. Many beautiful rivers flow from these mountains, and there is an abundance of wild life in the heights."

"65. Now Bahia, founded in 1549 by Thomé de Souza."

20: Heriarte--15 F-2 (1662) 1874 Tupinamba
116, 101, 131, 177

In the Serra de Iguapába there lives a group of Tabajára Indians, and also some Putiguaras who have removed to this spot from the coast of Brazil, after having become, through Dutch influence, very hostile towards the Portuguese. They are watched very closely: in their village are two members of the Company of Jesus: let us pray to God that these men can labor fruitfully among them, and so bring them into the fold of the Sacred Catholic Faith.

23: Acuña--155-156 T-3 (1639) 1698 Tupinamba-
116, 131, 167, 174, 177

"Twenty eight Leagues below the River Cayari, as we [EJ: The exploratory party traveling down the Amazon] continued our Course on the Amazone on the South-side, we arriv'd at [156] a great Island 60 Leagues in breadth, and consequently above 200 Leagues in compass. This whole Island is peopled with the valiant Toupinambous, who when Brazil was conquer'd, voluntarily exil'd themselves from their Country, choosing rather to quit all the Province of Fernambuco than to lose their Liberty, and to submit themselves to the severe Government of the Portuguez: They left above 84 great Villages where they had planted themselves, and came away so universally, that there was not one living Soul left in all their Houses. They took their way on the left-hand of those great Mountains call'd Cordeliers, which begin at the Strait of Magellan, and cross through all Southern America, from North to South. They pass'd all the Rivulets and Rivers that descend from those Mountains to discharge themselves into the Ocean. Some of 'em came as far as Peru, and dwelt with the Spaniards towards the Source of the River Cayari: they continued with 'em some time; but a Spaniard having caus'd one of 'em to be whipp'd for killing a Cow, they could not put up this Injury, but resolv'd all to be gone; and making use of the Advantage of the River, they all embark'd in their Canoos and went down it as far as this great Island, where they now dwell."

23: Acuña--161 116, 131 T-3 (1639) 1698 Tupinamba

"This Province of the Toupinambous is sixty six Leagues in length, and ends with a great Town situated at the Latitude of 3 Degrees, as is also the first Town of the Indian Aguas."

24: Métraux--95 E4 (no date) 1948 Tupinamba
116, 101, 131, 197

"TRIBAL DIVISIONS

Tupinamba. -- This name is applied here to all the Indians speaking a Tupí-Guaraní dialect, who in the 16th century were masters of the Brazilian shore from the mouth of the Amazon River to Cananéa, in the south of the State of São Paulo (map 1, No. 1; see Volume 1, map 7). Though linguistically and culturally closely related, these Indians were divided into a great many tribes that waged merciless war against one another. Most of these groups were given different names by the Portuguese and French colonists, but the term Tupinamba was applied to the tribes of such widely separated regions as Rio de Janeiro, Bahia, and Maranhão. Because these are the best-known tribes, we shall, for convenience, apply to all of them the term Tupinamba; we shall, however, carefully distinguish each subdivision when defining its geographical position."

24: Métraux--95 [2] E4 (no date) 1948 Tupinamba
116, 101, 131, 161

"Coastal tribes.--From north to south we have:
Tupinamba.--Occupying, along with small infiltrations of Teremembé (Handbook, vol. 1, p. 573), the whole coast between the Parnahyba (Parnaîba) and the Pará Rivers at the end of the 16th century (lat. 1° -4° S., long. 42° -48° W.). Approximately 12,000 lived on the Island of Maranhão in 27 villages. In three other districts, Tapuytapera, Comma, and Caité, there were about 35 villages, with a total population of approximately 27,000. There were also numerous villages along the Pindaré, Mearim, and Itapecurú Rivers. On the Pará River their last villages were far upstream, near the Jacundá and Pacajá Rivers."

24: Métraux--95-96 E4 (no date) 1948 Tupinamba
116, 101, 131, 161, 175

"Potiguara (Potivara, Cannibals, Cannibaliers).--A large tribe on the coast between the Parnahyba (Parnaíba) and Paraiba (Parahyba) Rivers. On the mainland, they reached the Serra de Copaóba and the Serra da Ibiapaba. (Lat. 5° -8° S., long. 36° -38° W.)

At the end of the 16th century, the Potiguara were expelled from the region of the Parahyba by the Portuguese allied to the Tabajara, but many villages of Ceará accepted the Portuguese rule. Cruelly treated by Pero Coelho in 1603, they banded with the Dutch and waged war against the Portuguese until 1654. At that time, the survivors of the tribe who had not fled into the bush were placed in missions by the Jesuits. The Potiguara, in spite of their former alliance with the French and the Dutch, became loyal allies of the Portuguese, whom they accompanied in many [96] expeditions. They were rewarded by grants of lands. Their names disappear in the 18th century."

24: Métraux--96 E4 (no date) 1948 Tupinamba-1-2
116, 101, 131

"Caeté (Caité). --On the Atlantic shore between the Paraiba and the São Francisco Rivers (lat. 8° -11° S., long. 36° W.).

Tupinamba. --On the Atlantic shore from the São Francisco River to Camamú, in the south (lat. 11° -15° S., long. 37° -39° W.).

Tupinikin (Tupiniguin, Margaya, Tuaya). --Occupying only a narrow strip of the coast from Camamú to the São Mateus (Cricaré) River, perhaps reaching Espírito Santo in the south (lat. 16° -21° S., long. 39° -40° W.).

Timimino (Tomomyno). --In the south of the State of Espírito Santo and on the lower course and islands of the Paraiba River (lat. 22° S., long. 41° W.). The Timimino were constantly at war with the Tupinamba of Rio de Janeiro.

Tupinamba (Tamoyo). --Masters of the coast from Cabo de São Tomé to the Bay of Angra dos Reis and even perhaps to Cairoçú Point (lat. 23° -24° S., long. 42° -45° W.). Their inland limits are unknown, but it is likely that they had villages on the upper Parahyba River.

Ararape. --This name is given by Cardim to the Tupinamba of the hinterland of Rio de Janeiro.

Tupinakin (Tupiniguin, Tupí, Tabayara). --These southern neighbors and bitter enemies of the Tupinamba of Rio de Janeiro were the early inhabitants of the modern State of São Paulo. They were on the coast from Angra dos Reis to Cananéa. They had villages on

the Serra Paranapiacaba and in the vast region between the modern city of São Paulo and the Tieté River. (Lat. 24° -26° S., long. 45° -48° W.). Some groups probably lived near long. 50° W."

24: Métraux--96 [2] E4 (no date) 1948 Tupinamba
116, 101, 131

"Inland tribes.--The following tribes lived in the sertão, i.e., the region inland from the Brazilian coast:

The name Tobayara is without any doubt a derogatory term meaning enemy. Because it was given by many Tupí tribes to their hostile neighbors, and because different tribes appear in the literature under the same name, there is much confusion. Tobayara has been applied to: (1) the Tupí-speaking Indians east of the Mearim River, State of Maranhão; (2) the Indians of the Serra da Ibiapaba; (3) the Tupí-speaking Indians living west of the Potiguara tribe; (4) the Tupí Indians of the Pernambuco region; (5) the first Tupí invaders of Bahía; (6) Indians in the State of Espírito Santo; (7) the Tupinakin of the State of São Paulo. All seven of these Indian groups lived inland and were called Tobayara by the Tupinamba of the coast. Because most of these Tobayara are also known under other names, we shall restrict Tobayara to the Tupí-speaking Indians of Maranhão (lat. 4° S., long. 42° W.)."

24: Métraux--96-97 E4 (no date) 1948 Tupinamba
116, 101, 131, 161, 175

"Tabayara (Tobajara, Miari engüare, Miariogois.--Their native territory was the Serra Grande of Ceará (Serra da Ibiapaba), where they [97] extended to Camocim. Attacked by Pedro Coelho at the beginning of the 17th century, the inhabitants of 70 of their villages migrated to the region of Maranhão. They settled on the upper Mearim River, where they were known to the French as 'Indians of the Mearim' (Miariogois). The emigrants disappeared as a result of their wars against the French and the 'Tapuya' and of smallpox epidemics. In 1637, the Tabayara allied themselves to the Dutch to wage war against the Portuguese of Maranhão. Their Christianization was undertaken about 1656, but was soon interrupted by a rebellion which lasted until 1673. Then again the Jesuits established missions among them. Their name appears in official documents until 1720."

24: Métraux--97 E4 (no date) 1948 Tupinamba
116, 101, 131

"Tupina (Tobayara, Tupiguae).--Scattered in the woods from north of the São Francisco River to the Camamú River in the south (lat. 11° -15° S., long. 37° -42° W.). Their eastern neighbors were the Caeté, the Tupinamba, and the Tupinikin.

Amoipira.--A detached branch of the Tupinamba, living in the hinterland of Bahía on the left side of the São Francisco River (lat. 7° -14° S., long. 39° -43° W.).

Tupinamba tribes that are mentioned in the literature but cannot be localized exactly are: The Viatan, formerly living in the region of Pernambuco but exterminated by the Potiguara and the Portuguese; the Apigapigtanga; the Muriapigtanga in the vicinity of the Tupina; the Guaracaio or Itati, enemies of the Tupinikin; the Araboyara, and the Rariguora, whose names only are known."

26: Thevet--251-252 G-3 (1555) 1928 Tupinamba
116, 131, 266

On my first and second voyages I was on this island of the Margageaz three times--there, where, to my great regret, I saw two massacres of three poor prisoners, and we saved the remaining five, as much as they were Portuguese Christians, and took them to our fort. We clothed them, and [252] dressed them as they were completely nude, like the others. Three weeks later we took our boats and at night went out to meet in the river of Morpiou, held by the Portuguese.